E NEW MISSIONARY HERALD

whole earth newsletter

ed Church Board for World Ministries • 475 Riverside Drive • New York, N.Y. 10027

Property of
CBPac
Please return to
Graduate Theological
Union Library

Volume XII. No. 2 Fall, 1970

The Missionary Herald Newsletter, which started out as The Missionary Herald in 1805, has been a long-time recorder of mission events. During its lifetime it has had several different formats, but always it has sought to report the newsworthy events and developments in mission.

With this issue, and with a revised name and format, we continue to report news and events. The name Whole Earth Newsletter signifies the global dimension of the contemporary mission and missionary, and the newsprint (which was the medium back in the 1800's!) symbolizes both timeliness and temporality.

In this issue are articles on global concerns, current events (which the newspapers may, or may not, have missed), theological wrestling, book reviews, and UCBWM "shop" news. In addition to all UCBWM missionaries (active and retired), corporate members and UCC instrumentality and conference staff members, the newsletter is going to all United Church of Christ members who have lived and worked overseas and, in bulk, to all the UCC-affiliated seminaries.

To make each succeeding issue a better one, we welcome your comments and suggestions. Send us your reactions to the issues and concerns included in this Newsletter, and a report on news and events that ought to be included in the Winter edition. We hope, too, to start a Letters to the Editor column in the next issue.

IN THIS ISSUE:

God's Right Hand and Left Hand	2
150 Years Young	7
Death and Life in the Congo	8
Marriage in Nairobi	10
Reunion at Ursinus	12
The Tale of Two Carters	14
Farewell the Hippo	15
U.S. Relations with the Third World	16
Unscheduled Stop at Revolution Field	17
Cry, the Beloved Countries	18
Jordan Civil War Emergency	20
Travel Abroad	21
Taxing Goliath	22
Mission Highlights	24
Staff Changes	25
Book Reviews	26
Two Leading Mission Communicators Die	27
Chronicle	28

GOD'S LEFT HAND AND RIGHT HAND

V. 2-6
1970-
1976/
'77

A portion of an address by Dr. David M. Stowe, Executive Vice President Elect of the UCBWM, at the Biennial Meeting of the Near East Mission at Istanbul, Turkey, on June 30, 1970.

. . .The point is simply this, that God works with both hands in human history. We may claim that the mission of his Christian community is, so to speak, his right hand in the sense that it embodies the most direct and intentional and adequate expression of his will. But if so, then we must accept the fact that God is ambidextrous -- or perhaps even left-handed; for surely the major forces which shape the human condition are not represented by the church in mission, but by a multitude of vast and often ambiguous movements in which we may see God's other hand powerfully at work. It is no part of our task to claim a monopoly of his interest, nor to preen ourselves on what he has done through us. Rather, our task is to discern as clearly and precisely as we can just what he wants his Christians to be doing in mission today. We salute the 1820's and their great discipleship; but our real concern is the 1970's and the imperatives which press upon us in this decade of tremendous challenges.

Against this background, then, let me propose some theses about the future of Christian mission in general and of the Near East Mission in particular. First, the major thrust of God's action in history and the major factors shaping the human situation are deployed outside the scope of Christian mission and are quite beyond our control and our capacity. Our essential task is to relate what we do as sensitively as possible to those wider movements of creativity, and in doing so to express as forcefully as possible what it is that Christians have to contribute distinctively to this whole process.

Second, our heritage in mission has been shaped largely by the ample vision of the pioneers that they had a world-changing task and duty. Their methods and programs were those which most obviously and directly had to do with "doing good" and with "raising people to a high level of Christian civilization." But such methods and programs are now more appropriate to the secular powers of God's left hand, and have little in them that represents a distinctively Christian and complementary contribution from his right hand.

Third, the most distinctive contributions of the Christian community are made at two points. One is the elucidation of possible meanings for human life, set as it is amid the vast ambiguities, tragedies and frustrations as well as the thrilling achievements of the historical process. The other is the bringing to bear upon that process of a critique and commentary. It is to offer guidelines, norms and judgments which are rooted in a Christian perception of God's will and purpose and which transcend and often contradict the operative powers and values of any society and any individual -- secular, Muslim, Confucian, Communist or even officially Christian.

Let me try to put that complex last paragraph more directly and simply. The distinctive task of Christian mission is evangelism -- the effective communication of a good news about God's existence, his love and purpose and justice, which is uniquely available to Christians through their Bible and the reflective experi-

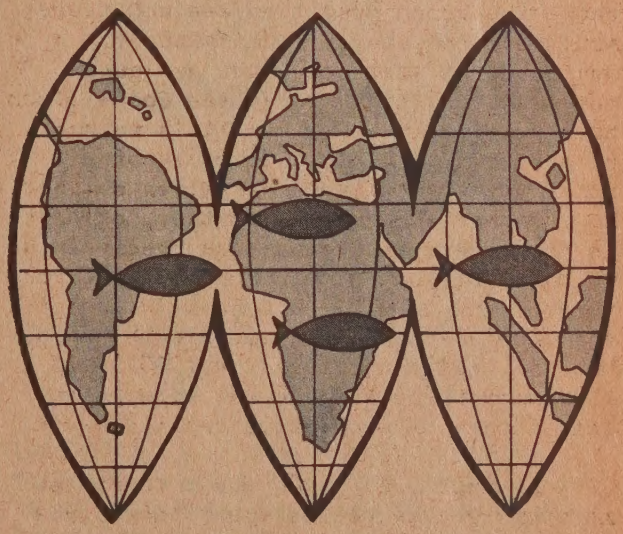
ence of the Christian community with the Biblical message through 2,000 years. There are very many important and valuable things to do other than evangelism. Christians ought to be deeply involved in these. Missionaries and mission programs should accomplish many tasks other than the bare communication of this good news. But the real point of missions and missionaries is to work at this communications task. In everything that they do, such communication should be part of their central intention.

Such are the theses I would explore with you, against the perception that God works with both right and left hand, and that the right hand -- if we may assign that role to Christian mission -- has a very distinctive and indispensable task within the whole process of divine action in the world.

I have said that our heritage in mission has been so shaped by the vision of the pioneers about doing good by whatever means, and by the goal of "Christian civilization," that we are sometimes preoccupied with methods of work and programs which belong more to the secular powers of the left hand than to the distinctive task of the right hand. In 1968 the management firm of Kramer, Miller and Associates surveyed the UCBWM programs and concluded that over 60% of our resources are invested in what they called "Health, Education and Welfare Institutional Support" and in such things as food production, nutrition and community development. Another 28% goes to various forms of interchurch aid, some of which are probably of the HEW type also. Only 5% is invested in programs directly concerned with evangelism, worship and stewardship.

This is a formal analysis, of course. It tells us little about the actual content of these programs, or about the intention and the aims which they represent. It may be that most of our HEW programs have a clear and firm intent to elucidate ultimate meanings and to bring transcendent judgment to bear upon individual lives and social

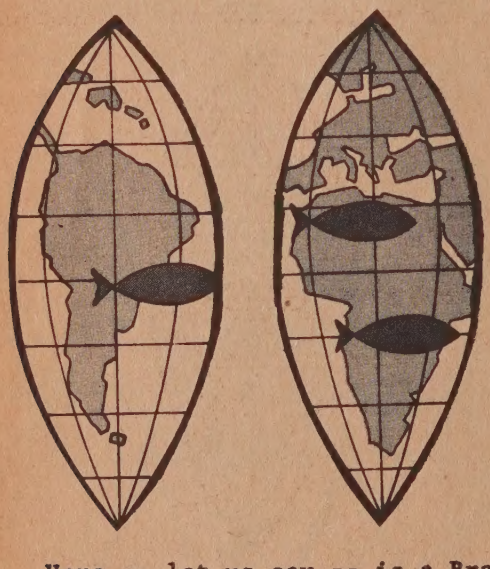
In Turkey this HEW component is extraordinarily high, for perfectly understandable and even compelling reasons. Work labelled "evangelism and stewardship" would run into instant and formidable opposition here, and might, in fact, be quite impossible. But the question remains: in and through the work of this mission, regardless of its particular forms and modes, what aim are we most intently pursuing? What is our real agenda? Is it to maintain schools, medical centers, a press? Is it to improve the excellence of these institutions in terms of secular norms of education, publishing, medicine? Or is it to make all these the most effective media possible for communicating the gospel -- that is, for elucidating ultimate meanings and bringing to bear an ultimate judgment upon life?



My own conviction is that UCBWM as a whole, with respect to its worldwide program, must shift energies quite radically from the present social welfare center of gravity, away from HEW-type programs which dominate our budgets and our recruiting. The social welfare component must remain, of course. There is a permanent place for compassion and sheer goodwill, for efforts to increase the temporal happiness of the creation and to lessen the distresses of the afflicted. But temporal human welfare is essentially the responsibility of governments and other secular human institutions.

the organized church in mission, although individual Christians may well provide major manpower -- perhaps even more, womanpower! -- for such welfare activities in the secular sphere.

The church in mission should reallocate resources from this sector in two directions. Let us visualize the total task of socially relevant mission as a spectrum with three main sections. Toward the "spiritual" or theological end of the band are all the activities expressly related to intentional and effective communication of the gospel. In the center are the programs of what we have been calling "health, education and welfare" -- welfare, for short. At the other end are concerns expressed through activities which focus on the systems and structures of human existence -- political, economic, educational, medical, artistic.



Here -- let us say -- is a Brazilian farm family, eking out a bare living on poor land, paying exorbitant rent to a landholder, without effective political voice, illiterate, unhealthy, hopeless. With welfare programs the church in mission attempts to provide literacy, basic medical care, elementary schooling for the children, scholarships for the bright teenagers, better agricultural methods. Good. But these necessary programs are properly responsibilities of the community at large and specifically of government. The more distinctive task of the church in mission would be helping that family find a faith to lend meaning to existence even in its present poverty, an ultimate hope beyond deprivation and beyond the grave. It should also be communicating a conviction that the God who made the poor also made the landlord and the governor, and holds them all accountable for justice and mercy in proportion to their power and responsibility.

That would be a theological ministry, an evangelistic ministry. And out of that should grow, at the other end of the scale, ingenious activities designed to help the peasant family help change the conditions of their life; to foster political awareness and encourage a demand for social justice; to change the system of land tenure and the system of health services in the province. Paulo Freire, now in the World Council of Churches' office of education has demonstrated how literacy programs may be framed as programs of "conscientization", means of raising the level of self-respect and dignity, of political and social awareness and criticism on the part of poor, exploited, powerless people.

What I am proposing is that the UCBWM as a whole try to shift energy away from the massive welfare center and toward the two very much underemphasized ends of the spectrum, toward evangelism broadly conceived, and toward systemic change, radical alteration of the structures of society which make the massive welfare programs necessary. Both these thrusts spring, I believe, out of the heart of the Christian mandate; and they represent the most distinctive task of God's right hand, in this decade at least.

Concrete options for implementing such a policy, if it commends itself, are of course shaped by the particularities of each situation. My surmise is that possibilities for effecting or stimulating systemic change in Turkish society are very limited in a strongly and self-consciously nationalistic society like this, with its full quota of internal strains and tensions between old and new, rich and poor, educated and illiterate, left and right. Meddling by foreigners and a foreign-based mission in systemic issues would, I suppose, be sourly viewed and speedily quashed. Thus I propose that the major development in the Turkey mission

program be a shift from the welfare center to the theological-evangelistic task. This need not take the form of many explicitly new activities, of course. It would be accomplished, if at all, by reconceiving and remodeling the intentionality and the programs of the HEW institutions which are our present, and apparently our only possible, media of mission.

Since I am proposing that evangelism, broadly and properly conceived, be identified as the focus of a renewed Near East Mission thrust, let me try to say something more about what this means. I have been defining it in various ways -- as the elucidation of possible meanings for human life, as the effective communication of transcendent norms and guidelines for life, and of judgments upon personal and social existence, his love and purpose and his justice. One of my favorite definitions emerged in 1968 through a long process of discussion and debate in the Life of the Church Committee of the UCBWM Board of Directors: "Evangelism is word and deed which testify to and participate in the acts of God and call forth the response of conversion; conversion being understood as the continuing reorientation of individuals and communities to the willing service of God as we understand it in Jesus Christ."

Here the emphasis is upon the <u>fruits</u> of conversion; the practical, active living out of a commitment to the will of God. But underlying such expression in willing service must be some grasp by the mind and heart of God's reality and of his purpose as it is shown in the life and teaching and work of Jesus. We foster that grasp, and the reorientation of life which flows from it, primarily by helping persons clarify their own deepest intuitions about the source and setting of their lives. A wise Roman Catholic has recently written, "The Christian leader, minister or priest, is not the man who hands out God to his people -- who gives something he has to those who do not have it -- but the man who helps those who are searching to discover the reality and the source of their own existence."

The best theologians are those who have taught that while men may deny God with the top of their minds they are always in some measure dimly aware of him in the bottom of their hearts. It is this dimness, sometimes taking the form of warped and corrupted perceptions, which is the problem. The task of the evangelist is to find ways to help people articulate the movements of their inner life, and to give the right names to their contrasting experiences.

Such a ministry can occur through the widest variety of activities. It may happen when people are put in touch with the example of Jesus, and from that exposure begin to articulate their own sense of life's meanings around the models and the symbols he provides. For others it may come through interpreted experiences of receiving human love; or by giving service to another;

or by philosophical exploration. Usually, I think, some reference to the Biblical stories and symbols is important because our interpretations and articulations of our own deepest experience are enlarged and clarified and rooted by reference to the most translucent and powerful experience of the race -- and the Bible enshrines much of that.

Always the mode and mood, whatever the specific form of witness, is that of dialogue, mutuality of quest and reporting. Here is one point at which our vision is sharply different from that of the pioneers of 1819. That year's

annual report of the American Board announces the intended departure of two young clergymen for the shores of the Mediterranean where the "whole mingled population is in a state of deplorable ignorance and degradation -- destitute of the means of divine knowledge, and bewildered with vain imaginations and strong decisions." The Board's outstanding 19th century "EVP" was Rufus Anderson, who wrote: "The Christian church exists for conquest. It is not a fortress, nor a garrison, but an army, a church militant, in the field of conflict, and that field the world."

Today the Commission on World Mission and Evangelism of the World Council of Churches speaks in very different accents. "The Christian attitude toward men of other faiths is basically one of love for all men, respect for sincerity wherever found, and patience to search for ways to bear effective witness. Dialogue requires a transparent willingness to listen to what the other is saying and to recognize whatever truth be in it. In the process of sharing our concerns with one of another faith we may come to a deeper faith ourselves, and reformulate our Christian doctrine accordingly. Our concern is not to communicate certain doctrines, but to help each man, of whatever faith, to meet the living Christ for himself."

CHRISTIANITY VERSUS CONVENIENC

Stephen Carr once wrote down his cr teria of a good missionary. These included:

"Commitment: offering service irrespective of pay, housing, security, comfort, gratitude, promotion, status. A willingness to move or change jobs at th expense of any of these factors, and to be prepared to offer a long term of service rather than a period which coincide with your own convenience. To base service on the needs of others and not on your own satisfaction.

Involvement: entering into the life of people rather than offering impersona advice or service. This means learning language (or several languages) and social customs. It means adapting yoursel to other people's eating habits and food It means ordering your home so that people feel entirely at ease in it. It means using your leisure among the peopl you live with rather than your own compatriot group."

(from In Search of the Missionary, Church Missionary Society, London)

It was one of the guards here at t Smithsonian who overheard them as they waited for the elevator.

"Where did you go for your vacatio asked the tall one wearing the floppy h

"Cayman Islands," replied the seco

"Where on earth are the Cayman Islands?" the first inquired.

"I've no idea," said the second. flew."

(from Smithsonian letter)

50 YEARS YOUNG

In June the Near East Mission celebrated its 150th anniversary as members and friends of the Mission, including twenty-one from the U.S., gathered in Uskudar, Turkey, for the Mission's biennial meeting. Celebrating the event in pageant and song, worship and exhibits, speeces and multi-media presentations, the participants came together under the theme "A Worthy Past Inspires a Daring Future: Creative Mission in a Changing World."

First looking backward to the arrival, in 1820, of Pliny Fisk and Levi Parsons, the first of over a thousand missionaries who have since served this Mission, the participants quickly turned to the present and the future -- to the forms the Mission will take in the seventies. They adopted a new statement of aims (see box) and discussed how to preserve and strengthen their "intentionality" in a secular and Muslim society, and how to seek, in Turkish-American partnership, "creative communities." Two trends on the educational scene were recognized--toward increased student participation in decision-making and toward acceptance by the local community of an increasing load of responsibility for the guidance and support of the schools. Already the title to the Izmir College property has been legally transferred to the new Health and Education Foundation, and the Mission voted to ask Board approval for donating other property now held in the names of individuals to this organization.

Statement of Aims of Mission

Turkey Area of the Near East Mission

The Near East Mission of the UCBWM,
in company with Turkish associates,
responsive to the culture of Turkish people,
respecting the laws of the Turkish nation,
provides occasions for creative communities --
Turkish students, colleagues, and neighbors,
together with foreigners sent by the United Church of Christ and others,
serving through Izmir, Tarsus and Uskudar schools,
the Redhouse Press,
the Gaziantep Hospital and the Talas-Nute Clinic,
relationships with Turkish groups and institutions,
and with churches in Turkey --
in order to exchange convictions and insights,
share professional and community responsibilities, explore arenas of intellectual and social ferment, celebrate growing friendship and trust,
so that people of diverse backgrounds might discover with each other through service in a changing world, the way to changed lives most pleasing to the God of us all.

Dr. David M. Stowe, executive vice president-elect of the UCBWM, delivered the main address of the meeting (see p. 2). Other presentations highlighted the needs of the Gaziantep Hospital and the unique ministry of the Redhouse Press. A panel of seven graduates from Board schools expressed on behalf of the 200 alumni present their gratitude for the quality of education that had been offered them, and looked forward with confidence to increasing Turkish participation, leadership, and financial responsibility for the schools.

DEATH AND LIFE IN THE CONGO

One of the most exciting chapters in the "whole earth" story of the Christian church is one that has taken place in our own lifetime in the Congo. This chapter, only recently coming to the attention of the western churches, involves the birth and growth of the largest indigenous African church without ties to a foreign denomination or mission board: "The Church of Christ on Earth Through the Prophet Simon Kimbangu."

Beginnings

The story of this church goes back to the 1920's when Simon Kimbangu, a resident of Nkamba in the lower Congo, served as a catechist in the Baptist Missionary Society. For some time (1918-1921) he had been tormented by visions urging him to preach. One morning in April, 1921, he was drawn, against his will, into the house of a sick woman. He healed her in Jesus' name, and from that day on, carried on a preaching and healing ministry. His fame quickly spread throughout the area and many people traveled long distances to hear him. Kimbangu urged his followers to go to the mission churches, but they still flocked to him, preferring to hear the Gospel from a fellow Congolese than from a white preacher. Catholic and Protestant missionaries became worried as they saw their congregations leave the pews to hear the Prophet, and consequently informed the government of the danger of a popular revolt in the lower Congo.

In the few months that Simon Kimbangu had been preaching and healing, he had gathered around him twelve disciples to help him in his work. When the Colonial administration tried to arrest him. he and his helpers fled and spent weeks in hiding. Kimbangu finally returned to Nkamba where he was arrested on September 24, 1921, less than six months after his first healing. He was sentenced to death after a trial that was a parody of justice: there were no witnesses and no legal counsel. Through the intervention of several missionaries in the Congo, King Albert of Belgium commuted his sentence to life imprisonment.

Spiritual baptism: church leaders lift each new catechumen up into the life of the church.

Persecution

After Simon Kimbangu had been deported and put in prison, the authorities were confident that the new movement would soon lose its impetus. But the enthusiasm of Kimbangu's followers was so great that thei numbers grew by leaps and bounds. In the mission churches nobody was allowed to mention the name Simon Kimbangu, so his followers gathered at night by waterfalls to sing hymns and worship in secret.

When it became clear that the Kimbanguist movement was there to stay, the government, after a period of semi-tolerance, persecuted and deported thousands of Kimbangu's followers. One had only to mention his name to be put in prison without trial. The deportations only helped to spread the movement through the enthusiasm of its adherents. After thirty long years in prison, Kimbangu died in October, 1951.

Six years later, in 1957, the Kimbanguist Church came into formal existence when several hundred leading Congolese declared themselves Kimbanguists and demanded that the government either kill them all or recognize their church as legitimate. The result was an edict of tolerance in 1957 and an official recognition of the Church in 1959.

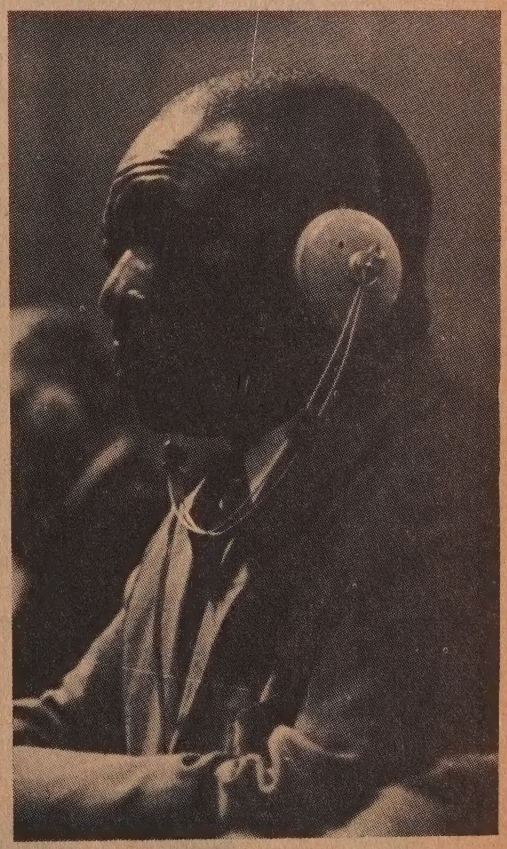
When freedom came, after 38 years of persecution, thousands of people left the Protestant and Catholic churches to join the Kimbanguist Church. The churches responded to this sudden exodus by ruling that no pupils whose parents belonged to the Kimbanguist Church could attend the mission schools. Many students were expelled. Without any financial help, the Kimbanguist Church started to build up a vast school system of its own to which church members, from their devastating poverty, contributed generously.

Characteristics

The Kimbanguist Church is basically Protestant in its theology and organization although the character and life of the Church can only be called African. There are no trained ministers. There is a strong Puritan tradition with an emphasis on practical conduct rather than dogma. The Church prohibits smoking, eating pork or monkey meat, drinking alcohol and dancing. It condemns all resource to violence, even on the part of the State. The children are presented to the church (the pastor takes the child in his arms and pronounces a prayer and a blessing). Baptism is celebrated without water, but involves a commitment, and a dying to oneself. The only persons who are baptized are those who have not been baptized in Catholic or Protestant churches. Communion was not celebrated at the beginning, but was introduced when the Church building at Kinshasa was dedicated in December, 1966. The leadership of the Kimbanguist Church is now in the hands of Simon Kimbangu's three sons. Beneath these top leaders, the Church is organized hierarchically with a General Assembly, national, provincial and regional councils, and local parishes.

WCC Membership

In the summer of 1969 a historic event took place. At a meeting of the World Council's Central Committee in Canterbury, the Kimbanguist Church became a member of the World Council of Churches. This event was more than just a mere formality for the Church's application for membership had raised a lot of questions. Could the WCC accept a church that did not have a clearly defined theology?



His Eminence Joseph Diangienda, a son of Simon Kimbangu and one of the spiritual leaders of the Church, listens to a debate at the Central Committee meeting in Canterbury, August, 1969.

The requirement for membership had always been that the Gospel had to be truly preached and the sacraments rightly administered. Can the sacraments be rightly administered if the preacher is not a trained minister? Is baptism without water a valid baptism? Never before had a church applying for membership been so thoroughly scrutinized. It prompted Jean Bokeleale, a Congolese and member of the WCC Executive Committee, to preface his motion to accept the Kimbanguist Church with the words: "If a Western missionary introduces a new church to Africa it is automatically considered to be a church, but if an African starts a new church it is taxed with being a sect!" The final vote was overwhelmingly for admission, with only three votes against and three abstentions.

Mark Schomer, a UCC member who is serving as a high school teacher in one of the Kimbanguist schools under the Frontier Internship Program (sponsored by the UCC, Presbyterians and Methodists) was asked to accompany the Kimbanguist delegation to Canterbury in 1969. He notes about the Church's introduction to the ecumenical movement: "The Kimbanguist Church is asking itself: 'What contribution can we make to the WCC? We don't have much money. We don't have any great theologians. We don't have much political influence outside of the Congo. We don't even have enough experienced administrators to run our own affairs, let alone the WCC machinery...'"

Mark continues: "What can they give? All they have is their poverty, their tenacious faith, their rigorous discipline, their straightforward piety, and their history of martyrdom. Maybe these things can help remind the secularized Western churches of their origins in the early Christian Church."

A MARRIAGE IN NAIROBI

The beautiful campus of the Univers College at Nairobi, Kenya, saw the uniti in August of two world-wide families of Christians--the World Alliance of Reform Churches holding the Presbyterian Form o Government, and the International Congre gational Council. They became the World Alliance of Reformed Churches (Presbyter ian and Congregational) in the first few minutes of their joint Assembly; and thereafter sat together to try to discer the meaning of their theme, "God Reconci and Makes Free," and the prospects for their future.

It was a big meeting with some 350 delegates, another 150 consultants, fraternal delegates and a host of trans- lators and assorted helpers. It lasted a solid ten days, churned out reams of documents and cost a mint of money (mayb half a million dollars all told). There was lots of good fellowship, some in- spiring worship in great African churche interesting side trips to mission pro- jects and to Kenya's fabled wildlife areas. What did it all accomplish?

1. It gave many people a big ecu- menical experience who otherwise would not have had one (and also gave ecumania another one they didn't particularly need). It gave small lonely Reformed denominations in minority situations the supportive feeling of belonging to a big and important family (and perhaps en- couraged them to cultivate Reformed- Presbyterian ties instead of coming to terms with Christians of other persuasio next door).

2. WARC-Nairobi helped people see themselves through others' eyes. I was confronted by some angry Englishmen who wanted a resolution denouncing the USA for having prevented the attendance of delegates from Taiwan. "But it was Chiang's government which refused the permits, not mine", I responded in be- wilderment. "No, Chiang is just a puppe of Washington; and he acts only on CIA orders!" Such a staggering interpretati may miss all the nuances of recent U.S. China policy; but it shows one image of the U.S.A.

Most significant, probably, was the exposure the WARC gave delegates from the Dutch Reformed Churches of South Africa to world opinion concerning their national policy of "separate development" for citizens of different colors, and their church policy of segregating church life along the same lines. The strategy was the carrot (of much personal friendly conversation) and the stick (of brief clear resolutions by the entire body). A UCC group met for intensive dialogue with them one day: we discovered that the church no longer prohibits racial mixing, even in marriage, on Biblical or theological grounds but only for "prudential" reasons; that Indians and Coloureds in their "daughter" churches are pressing for free relationship within the churches; that some Afrikaners of swarthy skin and wavy hair are among the most avid supporters of apartheid, for reasons one cannot but link with newspaper sensationalism about sub rosa racial mixing even today.

One resolution identified as a matter of special concern and prayer the practice of racial segregation by the Dutch Reformed Churches in South Africa in their own church life, and the impression this gives that they support the government in its policy and practice of racial segregation and white supremacy; and also the lukewarmness of many members of the other churches in South Africa in opposing oppression and injustice. There was a further assertion "that any church which by doctrine or practice affirms racial segregation of peoples as a law for its life cannot be regarded as an authentic member of the Body of Christ." Since the Dutch Reformed Churches have withdrawn from all other ecumenical relationships, these statements from the Alliance may be the only Christian utterance which they have a certain duty and inclination to take seriously.

3. Other resolutions expressed concern about wealthy nations exploiting poor ones, about American church failure to deal effectively with either racism or the Vietnam war, about the difficulties of Presbyterians in Northern Ireland in effectively generating love toward Roman Catholics, and quite a few other matters.

The Americans appeared less threatened by the expression of "concern and prayer" than most other groups singled out for such treatment. They themselves insisted upon amplifying the indictment against them for racism and Vietnam; and the North American group went on to frame in its own caucus a statement "Concerning the Responsibility of our Churches for the Pursuit of Racial Justice in Southern Africa." Drafted by blacks and others who termed themselves "hard-nosed moderates" it is a useful, hard-hitting but balanced utterance. On the vexed point of American business investment it said: "Recognizing that business activity inevitably has social and moral results, we challenge American business to refuse to make investments in southern Africa unless such investments are subjected to careful moral scrutiny to determine that they are non-discriminatory and make a specific contribution to the freedom, equality, and welfare of the non-white people of southern Africa. Examples of such contributions would be: the payment of equal wages for equal work and a non-discriminatory promotion policy at all levels of employment."

4. Some useful theological reflection occurred in work sections. Section I, for example, got at the heart of historic Reformed theology in calling for a reinterpretation of "the doctrine of the sovereignty of God, and its consequences for our understanding of man's place and service in nature." It also noted "problems in ethics which particularly require dialogue between scientists and theologians...use of the environment and its pollution, the conservation of natural resources, medical and genetic research and the difficult and urgent problems of peace research."

After toying with the thought of naming Third World leadership for the new Alliance, the Assembly finally elected a Frenchman as new General Secretary, and the Stated Clerk of the United Presbyterian Church of the U.S.A., the major supporter of the Alliance, as President.

--David M. Stowe

REUNION AT URSINUS

Ursinus College in Pennsylvania has been the site of the UCBWM furloughed missionary conference for the past six years. And so it was this year again. But this time the conference was a much different experience--and, to all reports, one of the best ever.

Joining the 36 UCBWM missionaries, 22 New York staff, and 11 Stewardship Council staff members, were 23 Disciples of Christ missionaries and 7 Indianapolis staff (and also 46 children and youth) giving representation from seventeen countries--Congo, Ghana, Nigeria, Rhodesia, South Africa, Zambia, Argentina, Brazil, Mexico, Paraguay, Hong Kong, Japan, Philippines, India, Thailand, Turkey and Switzerland. During the four days a deep fellowship and kinship between the two communions developed which gave the whole conference a spirit of great joy.

Another innovation which added much was the heavy reliance upon small group discussion. The whole first day was turned over to small groups - missionaries by themselves and staff members in their own sections. The second day a different mixture of small groups gave attention to issues which had arisen the day before. These ranged from problems of life in the field to questions of decision and priority-making and the theology of mission.

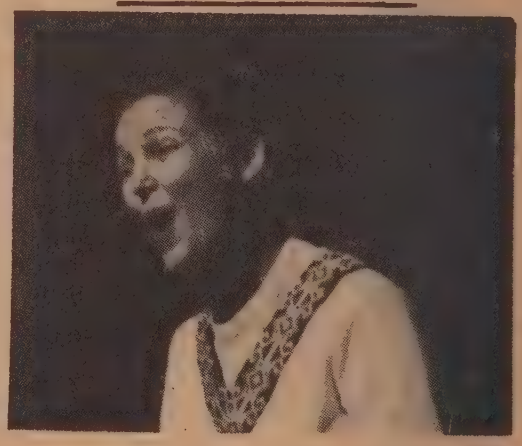
Some of the questions raised in these sessions were the following:

How can the relationship of UCC and Disciples overseas boards and personnel to national and local churches overseas reflect a true partnership when often there is an almost total financial dependency of one partner on the other? Can paternalism and dollar domination be minimized or eliminated from this relationship? How far are we prepared to go in placing the role of establishing program priorities in the hands of these national and local churches?

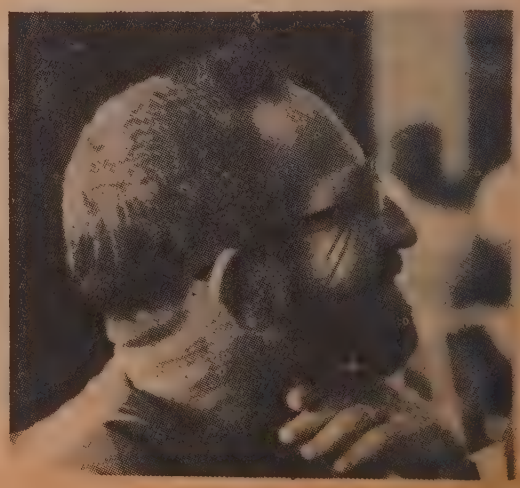
How does the overseas work of the churches relate to the local U.S. scene? How can overseas work be interpreted so that it "tells it as it is"? How are problems and pressures on the local U.S. scene influencing interest in overseas work? Are these problems seen in a world wide context or as strictly local phenomena?

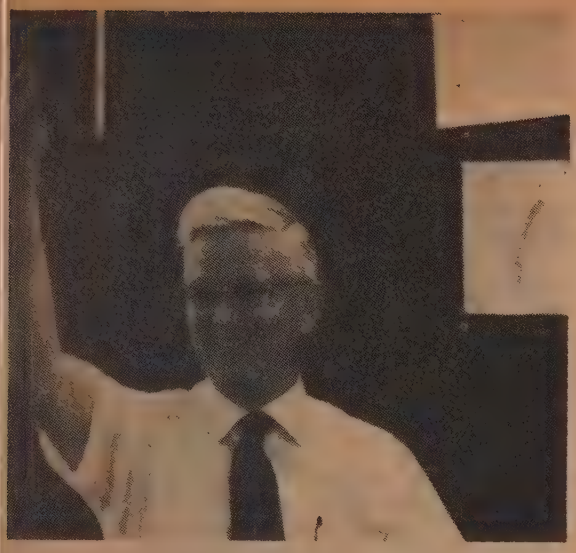
How can the job of Christian evangelization be carried on within a setting of religious and cultural dialogue?

What changes are required in board recruitment and personnel procedures to attract the type of professionally qualified persons possessing a requisite Christian motivation for today's mission role? How can career development be an integral part of board policy for overseas personnel as well as New York/Indianapolis staff?



Joan Eubank and Al Krass participated in the talent show at Ursinus.





On one evening, Dr. Alford Carleton, retiring executive vice president of the UCBWM, was presented a book of essays by the UCBWM missionaries entitled "Mission in a Post Colonial World." In his remarks afterward Dr. Carleton said that "conventional" viewpoints of the relation between Christianity and other faiths are useless in the post-colonial world. He rejected three commonly held attitudes: one, that Christians have the absolute truth and others are in absolute error; two, that all religions have approximately the same aim and worship the same God; three, that every faith has its natural location, i.e., that you should be a Hindu if you are born in India to a Hindu family. He stressed the need for development of dialogue among the great religious traditions - an increasingly important function of the modern missionary.

Dr. Robert A. Thomas, executive chairman of the division of world mission of the United Christian Missionary Society, who arrived at the conference directly upon his return from an Asian tour, warned against what he called "a new and dangerous localism in the United States. Churches are turning in upon themselves and their immediate communities," he said, "placing their own wants and needs against those of the world outside. Missionaries help to give the church balance and keep it honest. They call us from localism, selfishness, and our own internal affairs to the broader concerns of life in the world."

Additional leaders were Dr. Loring Chase, pastor of Westmoreland Church, Washington, D.C. and president of the UCBWM, who presented a series of Bible studies and worship services based on Noah and the flood, Dr. Albert Pennybacker, pastor of the Heights Christian Church, Shaker Heights, Ohio, who presented a series of evening meditations, and Rev. Robert Bergfalk, associate pastor of The Glen Ridge (N.J.) Congregational Church and former missionary in South Africa, who led the small group experiences.

Another of the highlights during the conference was an evening of pure magic - a talent show which included a puppet show by John and Renee Carter (UCMS, Paraguay), Chikosi folk stories told by Al Krass (UCBWM, Ghana), piano numbers by George Keitel (UCBWM, New York), and some hit songs from Broadway musicals sung by Joan Eubank (UCMS, Thailand).

One of the outcomes of the conference was the felt need to continue the search for answers to the concerns mentioned above and others through a continuing "colloquium by correspondence." All overseas personnel from both boards are urged to take part. Future meetings of overseas personnel could then build upon and develop further thinking along these lines.

Your comments on the problems raised above and others you think ought to be heard at "475" or "222" should be addressed to:

for UCBWM personnel:

Dr. Herbert E. Van Meter
UCBWM
475 Riverside Drive
New York, New York 10027

for UCMS personnel:

Dr. Robert A. Thomas
UCMS
222 South Downey Avenue
Indianapolis, Indiana 46219

THE TALE OF TWO CARTERS

Audio-visuals have always been a popular teaching aid. Missionaries have long recognized that a picture can convey more than many thousands of words. Today many different kinds of audio-visuals are being used in communicating the Gospel, teaching hygiene and family planning, and helping arouse and direct the social consciousness of people.

Two missionary families--both by the name of Carter--are involved not only in using audio-visuals, but in creating them, as well. Anthony Carter of the UCBWM used his recent furlough to take a course in urban renewal and ended up making a film about the housing shortage in Milwaukee. John and Renee Carter, UCMS missionaries in Paraguay, are accomplished puppeteers who make their own puppets and perform social dramas. Here are their stories.

ANTHONY CARTER and his wife AIKO live in Tokyo where Tony works with leaders in the Tokyo Conference of the Kyodan (United Church of Christ in Japan) helping establish urban and industrial missions. Aiko has been working in the office of the church education department of the National Christian Council in Japan.

On furlough during the past year, Tony enrolled in a graduate course on urban renewal at the Department of Urban Affairs of the University of Wisconsin in Milwaukee. During the course, he and the four other students in the class felt that the problems they were studying, such as the housing shortage in Milwaukee, needed the the attention of more people than just their professor who would read the term papers and then shelve them. Therefore, they decided to turn in one joint paper in the form of a movie.

At the end of the term, the students presented a 15-minute film, not to the professor, but to the public--to a group of students, teachers, welfare mothers, and public officials.

The film dealt with the development of Milwaukee and such problems as lack of housing, freeway construction, and political immobility. It was made with 8mm amateur equipment and completely financed by the students.

After seeing the film the audience enthusiastically discussed distributing the film more widely. A group of architects in Milwaukee has already requested a copy of the film. Tony will also be showing the film in Japan to missionary groups and to Japanese working with urban problems.

Excited about film as a medium to bring out problems, Tony hopes to make another film in Tokyo soon.

JOHN AND RENEE CARTER are social workers at the Mision de Amistad (Friendship Mission) in Asuncion, Paraguay. The Mission provides community services to the poor in that city, ranging from family planning, medical and dental care, to cultura and recreational activities.

Before coming to Paraguay in 1966, John and Renee had taken a course in puppetry at the UNESCO School for Community Development in Mexico City. They did their field work for the course in a rural area of Mexico where they taught villagers how to make puppets and perform shows. Previously, John had worked with puppets both in Mexico and in a Chicago inner-city project.

When the Carters found that the Friendship Mission was equipped with a small theater, they immediately set to work on their first puppet show. A group of young volunteers helped make the puppets from scrap materials, many discovering talents they did not know they had.

The shows vary in content. Some tell about people and customs of other countries; others present existing plays adapted to a Paraguayan setting. Sometimes the puppeteers write a play and develop it as they perform. The Carters made two tours through rural areas of Paraguay where they sometimes performed by kerosene lamps.

The puppet theater, John says, has helped tremendously in developing the imagination and creativity of the many volunteers who work with it. And those who watch it are made more aware of themselves in relation to others and of the situation in which they live.

FAREWELL THE HIPPO

The first time we went to New York after our return to the States from Zambia, we drove across the George Washington Bridge. As we crossed, our youngest, Margaret (5), looked down at the river for a moment and then asked: "Where are the hippos?" The query amused us but it was natural for her to ask. The only other river she knew well was the Kafue River in Zambia near which we had lived for over two years. Often in the evening we would go down to the river and watch the people fishing along its banks and the hippos splashing noisily in the water. At night, the loudest sound we heard was the grunting of the hippos as they came ashore to graze.

However, the town of Kafue which lies near the banks of the river is undergoing drastic changes. It is the site of the most ambitious single piece of industrial development in Zambia. Within the last two years a textile mill and a fertilizer plant have been completed and gone into operation. Advertisements have already been published for bids on a new steel mill. Modern housing has been erected. Provision has been made for markets, schools, business blocks, office buildings, etc. Before it is all over, the town of Kafue may easily have a population of over 50,000 or ten times what it had a few years ago. All of this development has been very carefully planned. Except ...

What is going to happen to the river? When industrial wastes begin to filter into the Kafue, how many fish will survive to be available to the people who need them for food? A hippo is a huge animal but how much poison can his body absorb?

Ten or fifteen years from now, if we return to Zambia to visit, will Margaret have to look at the Kafue and repeat her question: "Where are the hippos?"

"In the beginning, God created..." Does it have to follow that in the end, man will destroy?

--Don Abbott

U.S. RELATIONS WITH THE THIRD WORLD

Private Industry Steps Up Aid

Perhaps the most heart-warming episode in the bulging annals of corporate altruism came to light last month when it was disclosed that the Carnation Company would send 60,000 cases of its diet drink, "Carnation Slender," to alleviate the suffering of war refugees in Laos. A company spokesman said the gift was being made "for humanitarian purposes."

"Carnation Slender," as it happens, is sweetened by cyclamates and has been banned from domestic markets since last February, when the Food and Drug Administration concluded that such beverages might produce cancer. The FDA's jurisdiction, however--unlike the CIA's--does not extend to Laos.

The Carnation Company's fantastic generosity was called to our attention by Representative Charles A. Vanik, Ohio Democrat, who felt it was "absolutely absurd to send a low-calorie diet-food or beverage to a starving people." Vanik suspects, furthermore, that "this gift is designed to provide a gift-tax deduction for the producer of a product declard to be unfit."

It's getting so you can't even do good any more without someone questioning your motives.

(from The Progressive, August, 1970)

Strange New Export

The developed nations' increasing concern over pollution could turn into an economic "windfall" for Latin America. The extraction of minerals tends to contaminate the landscape, and refining operations pollute the air. Some now Speculate that such activities will be driven to the developing countries.

A recent symposium on copper's future in Barron's made a point that may apply to many minerals. "Because of the danger of air pollution," observed Simon Strauss of American Smelting & Refining, "it is probably going to be very difficult to build a new copper smelter anywhere in the western U.S., particularly in Arizona. Avoiding fumes from smelters, said Ian MacGregor of American Metal Climax, "will add fantastically to capital cost, and that is why you see so many developments of copper projects taking place abroad."

(from The Vision Newsletter March 17, 1970)

Love Thy Neighbor

After deciding to adopt a tougher cancer warning on cigarette packs, the United States sent $30-million worth of tobacco overseas in the Food for Peace program.

(from Press Section, Readers' Digest, November, 1969)

UNSCHEDULED STOP AT REVOLUTION FIELD

When Louis and Joy Riggs boarded their plane in Bombay on September 9 to go back to college in Colorado after a visit to their parents (Dr. and Mrs. Edward Riggs of Oddanchatram), they had no way of knowing the trip was going to take a week.

Shortly before their BOAC VC-10 was due to land in Beirut for a refuel stop, three Arab guerrillas took control of the plane. Telling the passengers to "sat in your sets and tie yourselves up," they ordered the captain to fly to Revolution Field in the Jordanian desert where they joined two other aircraft.

Joy and Louis, along with three hundred other passengers, then spent several harrowing days in the desert, not knowing what would happen next. They had little food and no air-conditioning, but were allowed to exercise outside the plane. For one breakfast they were given some very dusty tomatoes. On the whole, British passengers received better treatment than the Israelis and Americans (BOAC had helpfully told the guerrillas that Joy and Louis were English). Still all the passengers came to have real respect for the guerrillas.

On Saturday, September 12, all passengers were taken to Amman, the capital of Jordan, and the planes blown up. The women and children had been taken off first, and put into buses. As they saw the smoke rise from the burning planes, they did not know if the men had been taken out. Only after arriving at the hotel in Amman, Joy was told that her brother would join her in a short while.

The next day, Joy and Louis flew to New York with a stop in London where they were treated "like kings and queens" by the American Embassy.

In New York, Joy and Louis gave an account of their experiences at a UCBWM staff luncheon. Asked what they thought about the Palestinian cause after their hijacking experience, Louis and Joy both said they still felt sympathetic toward the Arabs. Joy added, "We never doubted that the guerrillas would blow the planes--and us--up. They kept telling us, though, that they did not want to hurt us. If we had to be killed, it would be our own governments who had put us to death."

THE POWER OF 26 WORDS

"Is there a retired person (or couple) in good health who would like to invest a year of his life in a mission hospital in Africa?"

This question was asked by Dr. Kirk Stetson, medical director of the Willis F. Pierce Memorial Hospital, Mt. Silinda, Rhodesia, in his April, 1970, missionary newsletter. The administrator of his hospital was ready to go back to the U.S. for a year's furlough and a replacement was desperately needed.

When Mr. and Mrs. Allan Koerner of Rochester, New York, read this appeal, they wrote to Dr. Stetson volunteering to help out for a year. After several more letters between Rochester, Mt. Silinda, and New York, the Koerners took off on August 4th to make Mt. Silinda their home for a year.

Both Mr. and Mrs. Koerner are elders in a Presbyterian Church in Rochester. Two years ago, Mr. Koerner retired from the Eastman Kodak Company where he had been Assistant Director of the Photographic Technology Division. Since then, both have been kept busy in volunteer work--he as an Each One Teach One Literacy Volunteer teaching arithmetic to a penitentiary inmate, and Mrs. Koerner as a sponsor of an interfaith Senior Citizens group. Both have also been busy making a colored slide record of the various ecumenical summer projects in the Rochester inner city.

CRY, THE BELOVED COUNTRIES

From its beginnings, the modern ecumenical movement has been committed against racial injustice and to the abolition of segregation and discrimination. After many years of resolutions, the World Council of Churches in 1965 appealed for funds for the legal defense of victims of unjust accusation and discriminatory laws in South Africa and Rhodesia, and aid for them and their dependents. Most of these legal aid funds subsequently went to liberal white organizations.

In 1969 the World Council established a Program to Combat Racism, directed by an International Advisory Committee which included action-oriented research, information, mobilization of member churches, and direct aid to racially oppressed groups. A special fund of $500,000 was created for grants to organizations of oppressed racial groups or organizations supporting victims of racial injustice (whose purposes were not inconsonant with the general purposes of the WCC) to be used in their struggle for economic, social and political justice.

In September, 1970, the World Council (through its Executive Committee) announced that $200,000 in WCC funds would be disbursed to nineteen organizations struggling for racial justice in various parts of the world. What made this action different from the 1965 one was that many of the funds would now be going directly to the organizations of the black victims themselves, rather than to liberal white organizations aiding them.

Following is a list of the nineteen groups receiving grants (which range from $2,000 to $20,000), all of whom have agreed to use the funds for social, medical, educational, and general relief (non-military) activity.

Australia

Federal Council for the Advancement of Aborigines and Torres Strait Islanders. An organization supporting land title rights of Aboriginal peoples, concerned especially with legal action. $10,000.

National Tribal Council. New orga ization created by Aboriginals aiming a (1) organizing campaign to establish lo councils for political expression, and national campaign of political and educ tive nature directed toward white popul tion and power structure. $15,000.

Japan

International Committee to Combat Immigration Bill. Organization of Kore and Chinese minority groups working for change in proposed Japanese Immigration Bill which has racist overtones, causin fear that minority groups would lose ba human rights. $2,000.

Colombia

Committee for the Defense of the Indian. Supports Indian groups involve in studying causes and processes which have produced the "Indian problem" (the are an estimated half million Indians i Colombia). $15,000.

United Kingdom

West Indian Standing Conference. Umbrella organization for 16 groups wit 10,000 members total. Request is to he organization promote solidarity among black community in Britain toward creation of black power base which coul effectively defend interests of this minority. $7,500.

Africa Bureau. Aims to improve understanding in Britain about current problems in southern Africa, toward change in British policies that affect racial tyranny in southern Africa. $2,500.

Anti-Apartheid Movement. In close touch with African governments and libe tion movements in southern Africa. Org ized national campaigns against all-whi sports teams from South Africa and agai British arms sale to South Africa. $5,

International Defense and Aid Fund Provides legal defense for opponents of racial policies in southern Africa, wel fare aid to families of those executed, imprisoned, or banished for political

eliefs, assists with education of polit-
cal prisoners and their families.
3,000.

etherlands

Angola Committee and Dr. Eduardo
ondlane Foundation. Two organizations
lanning joint action in cooperation with
ther groups in continental Europe, under
he new "Foundation for Promotion of
nformation About Racism and Colonialism."
ims are to produce documentation concern-
ng southern Africa in Dutch and English.
5,000.

ambia

Africa 2000 Project. Program based
ext-door to white-controlled southern
frica which aims to expose economic,
olitical, social and racial structures
hich exploit human beings and to replace
hem by more just structures (before the
ear 2000). $15,000.

(The following five liberation move-
ments in Portuguese Africa are in
control of substantial territory and
requested support in developing
infra-structure in liberated terri-
tory.)

ozambique

Institute of Frelimo. The education/
ocial welfare arm of Frelimo (which
laims control over one-fifth of Mozam-
ique) is now setting up a development
lan for free Mozambique, including the
rganization of agricultural cooperatives,
nd social, educational, and health ser
ices. $15,000.

ngola

MPLA (Movimento Popular de Libertacao
e Angola. $20,000.

GRAE (Governo Revolucionaria de
ngola no Exil. $20,000.

UNITA (Uniao Nacional para a Inde-
endencia de Angola). $10,000.

These three movements claim control
ver one-third of Angola and are develop-
ng emergency economic, educational,
ealth and social welfare programs, which
re almost totally lacking.

Guinea-Bissao

PAIGC (Partido Africano de Indepen-
dencia da Guinee e Cabo Verde). Probably
controls two-thirds of this small colony
in west Africa; is developing economic,
educational, social welfare and health
programs, and already operates two hospi-
tals and school programs for 12,000 chil-
dren. $20,000.

(The following four movements in
Africa are in exile, struggling for
the self-determination and funda-
mental human rights of racially
oppressed people. They seek help to
counter the propaganda of white
apartheid regimes and to inform
international public opinion about
the plight of their peoples.)

Rhodesia

ZANU (Zimbabwe African National Union)
requests support for its information ser-
vice and for assistance to wives and chil-
dren of refugees, detainees, and freedom
fighters. $10,000.

ZAPU (Zimbabwe African People's
Union requests support for relief of
destitute families whose breadwinners are
in prison, have been killed, or are in
military service for the liberation of
their country. Relief includes school
fees for children, food and clothing, and
legal aid to prisoners. $10,000.

South Africa

African National Congress, a movement
created by Nobel Prize Winner Chief Albert
Luthuli and active as a political party
in South Africa until banned, requests
support for the launching of the "Luthuli
Memorial Foundation" to inform world
public opinion about alternatives to the
present apartheid regime, to do research,
and to assist victims of apartheid.
$10,000.

South West Africa (Namibia)

South West African People's Organiza-
tion requests help for the education of
students in and outside Namibia, the
issuing of an information bulletin on the
Namibian situation, and for food and medi-
cal care to Namibians living in Zambia.
$5,000.

The reaction to the above World Council action has been exceedingly mixed. Prime Minister John Vorster of South Africa urged his country's churches to reconsider their membership in the Council. A member of Rhodesia's government said the World Council should be renamed 'Murder Incorporated." The South African Presbyterian and Congregational Churches have reconfirmed their membership in the World Council. The South African Council of Churches voted to dissociate itself from the funding decision, but not to withdraw, and the National Christian Council of Japan (via its Central Committee) expressed its welcome of the funding decision.

Further comment was given by Dr. Albert van den Heuvel, director of communication for the WCC. "It is wrong for white Christians to urge minorities struggling for equality and justice to accept the cross of non-violence and at the same time to refuse them practical aid for their humanitarian programs. The question of the legitimate use of violence by oppressed groups is still an open one in ecumenical discussions, but it cannot be separated from the use of violence by oppressive regimes and their political and economic allies."

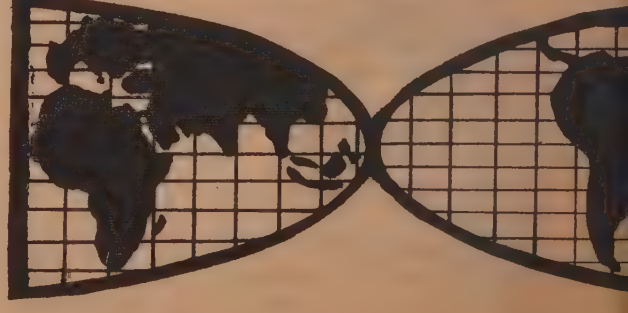
Two prominent church leaders, Miss Pauline M. Webb and Dr. Ernest A. Payne, also commented. "Clearly there may be differences of opinion as to whether this or that grant is wise. There are two kinds of violence in the world: violence exercised from above by those in power, and violence resorted to from below by those who see no other way of securing the redress of their grievances....'the violence that represses' and 'the violence that liberates'" ... "For the churches of the world, piety is not enough. The program to combat racism aims at helping forward efforts to secure basic human rights and to do so within certain agreed and well-defined guidelines. It is those who do nothing or are content with words only who can rightly be described as 'pessimistic'."

JORDAN CIVIL WAR EMERGENCY

Church-related relief teams and supplies were among the first to arrive in Jordan following the negotiations of a cease-fire in the civil war between Palestinians and the Jordanian army of King Hussein. Planeloads of tents, blankets, cooking utensils, clothing, medical supplies, and food from the U.S.A., Denmark, Germany, Great Britain, Netherlands and Sweden were flown in and distributed through the Near East Ecumenical Program for Palestine Refugees in which the UCBW participates through Church World Service and which is in close cooperation with UNWRA), the Lutheran World Federation, YMCA, and the YWCA.

Damage in Amman and other areas was widespread and severe in some districts. Two large camps in Amman where some 70,000 Palestinian refugees lived, suffered heavily. Kenneth Ziebell, UCBWM missionary and executive secretary of the Near East Ecumenical Program for Palestine Refugees has listed specific emergency needs totalling $70,000. For the purchase of tents and the replacement of shelter in the camps in Amman alone, the cost might be in the order of two million dollars.

Dr. Reginald Helfferich is momentarily expected back after consultations in Nicosia with Mr. Ziebell and the Near East Ecumenical Program. During recent years, the UCBWM has made consistently generous contributions to the work of this program.



TRAVEL ABROAD

United Church Tours, sponsored by the ewardship Council, is a program designed t offer church members a special kind of avel abroad. In addition to visits f the usual tourist spots, the tours ovide first-hand contact with mission rk and church leaders and members round the world, as well as special mmersion in the religious, political, cial, and economic issues and concerns n those areas.

The program is directed by Dr. Leo . Keil, who joined the Stewardship uncil in September. For the past even years, he has been on the staff f the Ohio Conference and has been a ur leader a number of times. "It is y intention", Mr. Keil has announced, to work closely with all of the Instru- ntalities of the church so that tours ay be organized around issues as well s places. And I hope participants will ee United Church Tours as being part of he interpretation arm of the church, as hey share their experiences when they eturn home."

The 1971 tour schedule is as follows:

our 1 - Puerto Rico, Virgin Isles, Feb. 10-18, 1971 $340
Visits at Yuguiyu Rural Life Center, Inter-American University, Union Theological Seminary, Phosphorescent Bay, Bluebeard's Castle.

our 2 - Mexico, Honduras, Guatamala, Apr. 15-30, 1971 $685
Guadalajara (social work and clinics), Mexico City (pyramids and museums), San Pedro Sula (mission work), Guatamala City.

our 3 - Southern Europe July 7-29, 1971 $925
Geneva (World Council of Churches headquarters) Venice, Aegean region of Paul's travels, Corinth, Athens (Pierce College).

Tour 4 - Holy Land Summer Session July 8-30, 1971 $880
Sea of Galilee, Nazareth, Jerusalem, etc. Graduate credit can be arranged with Eden Seminary.

Tour 5 - Reformation Countries and the Holy Land July 14-Aug. 5, 1971 $1,010
Amsterdam, Heidelberg, Lucerne, Geneva (World Council of Churches), Beirut (American University, Near East School of Theology), Jerusalem, Tel Aviv, Athens (Pierce College) Corinth.

Tour 6 - Eastern Europe Aug. 4-26, 1971 $990
Copenhagen, Leningrad, Moscow (church leaders), Berlin, Wittenberg, Dresden, Prague (church leaders).

Tour 7 - Africa, Italy, Greece Sept. 21-13, 1971 $1,280
Geneva (World Council of Churches), Rome (Waldensian leaders), Accra, Ho, Worawora, Adidome (mission work), Lome, (mission work), Nairobi, Athens (Pierce College), Vienna.

For further information write Dr. Leo A. Keil, Stewardship Council, 1505 Race St., Philadelphia, Pa. 19102.

TAXING GOLIATH

"It would be a wonderful trial. The United Churchers could subpoena all of Gulf's books and that might be edifying, seeing those figures that don't get into the annual reports."

The Gulf Oil Company, the tenth largest corporation in America, with assets over $8 billion, is thinking about suing the Ohio Conference of the United Church of Christ for defamation of its corporate character. Goliath is sore at David because the church group has suggested that Gulf is supporting colonialism in Portuguese Africa. In a gesture of shockingly irreverent protest, the United Churchers proposed that people tear up their credit cards and buy their gas somewhere else.

In fairness to this libeled corporation, it should be reported that its board chairman, E.D. Brockett, denies all, saying that Gulf is only in Angola for the money, which it has made none of so far. This being the case, let's hope that Gulf doesn't let this bunch of defamatory Christians get away with pulling a boycott, but sues them for every cent they've got.

It would be a wonderful trial. The United Churchers could subpoena all of Gulf's books and that might be edifying, seeing those figures that don't get into the annual reports. Naturally, Gulf, as the defamed, innocent party, would win and could confiscate the Ohio Conference's churches; bailiffs might be sent into the sanctuaries to seize the silver crosses in satisfaction of the judgment and take them off where they could be melted down and recast in the shape of little oil derricks.

The public as a whole has little interest in this fight because it is really between two almost tax-exempt organizations, the biggest difference between them being that the church probably shows a more modest profit and a less attractive price-earnings ratio. Last year, for example, on a net income of just under $1 billion, Gulf paid less than one per cent in federal taxes. The exact figure was .43 per cent. A man with a wife and two children earning $7,000 a year would pay 9.47 per cent of his income in federal taxes.

Over the last eight years, Gulf, on an income of billions of dollars, has averaged 5.7 per cent in federal income taxes. One year (1966) it should be said in justice to them, they did pay 11 per cent in taxes, which is slightly under what the same family of four would pay if it made $9,000 a year.

In 1969, Gulf paid $4,264,000 in federal taxes while it spent over four times that amount ($17,250,000) in advertising. Ten per cent of that went for sponsoring TV coverage of the astronauts mooning around. The year before, Gulf spent $4 million sponsoring the Republican and Democratic political conventions.

Whether or not the blowhards whose trip into your living room is thus made possible by Gulf are laid under obligation to the oil company would be hard to say. Even if they don't feel that they have to give Gulf any special treatment, they surely have no incentive to tax the company that sponsors their quadrennial theatrics.

More important than mere sponsorship is what these commercials say aside from giving people the impression that an outfit like Gulf is somehow responsible for lunar travel. Some of the commercials are ordinary stuff--buy our gas, it's better and cheaper than the other fellows'--but some of this advertising is what they call "institutional," that is, it's not meant to plug a product but to g you to like the company.

Standard Oil of New Jersey, which includes Humble Oil and Enjay Chemical, is a great one for this. They have a slightly better record on paying federal

taxes than Gulf, having averaged 6.1 per cent over the last eight years on a net income that has never run less than $1 billion during this period and has been over $2 billion the last three years. In 1969, Standard paid 12.84 per cent, which is pretty good for the major refiners who together averaged only 7.53 per cent last year. But even Standard's percentage is well under what non-oil industries pay in federal taxes. They ordinarily come in with between 40 and 50 per cent of earnings.

This allows a company like Standard to put a lot of money into advertising, which they did last year, to the tune of over $28 million. A good chunk of that is spent on institutional promotion--in Standard's case on environmental problems. You've seen them, film footage of idle, sylvan scenes where your local oil refinery is depicted as something close to an ecological godsend.

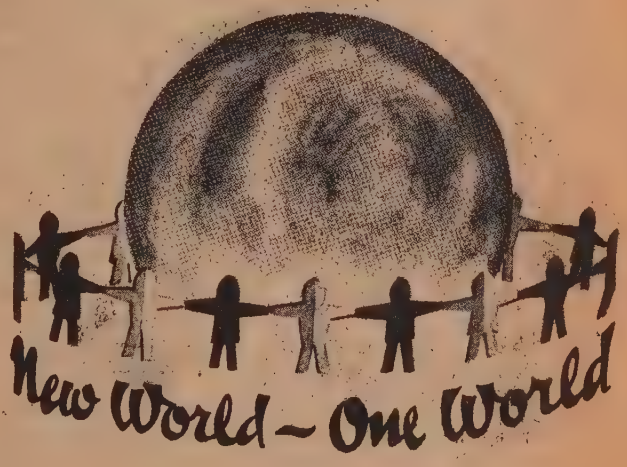
In reality, this is political advertising. It's a covert attempt to influence legislation and to guide public policy to suit the interests of Standard Oil. They have one ad which has the cheek to remind the viewer that the costs of cleaning up pollution will have to be borne by everyone. But maybe we are misjudging them. Maybe this is a promise to pay federal income taxes at least equivalent to what our four-person family pays if it makes $12,000 a year. That would be almost 14 per cent.

The Federal Trade Commission hasn't investigated these ads to see if they are false and misleading, which a number of people concerned about the environment might well maintain. Instead, the Commission busies itself with reprimanding the Milky Way candy bar people for suggesting their piece of chocolate has the nutritional value of a glass of milk.

The Federal Communications Commission has made no effort to provide equal rebuttal time to groups disagreeing with these disguised political commercials. No private group can compete by purchasing airtime to dispute with the oil companies. They couldn't, even if the oil people paid their fair share of taxes. Standard alone has assets of over $17 billion. A company like Shell, which has had its troubles with the FTC over promotional games, is in a position to spend five times as much on advertising as it pays in federal taxes, 1.77 per cent of net income. (For detailed tax figures, consult the August 17 issue of U.S. Oil Week, 528 National Press Building, Washington, D.C. 20004.)

You would have thought with these advantages Gulf could have overlooked the little mouse-scratchy protests of the Ohio United Christians. The only explanation that comes to mind is that this industry is terrified of the public reaction should information on what they're doing get widely circulated.

(from The Washington Post,
September 7, 1970)



"New World--One World" is the theme of the next Annual Meeting of the UCBWM which will be held in Seattle, Washington, from November 15-19, 1970. In addition to corporate members and staff, 12 missionaries and two nationals are expected to attend.

MISSION HIGHLIGHTS

Following are some highlights from the last Board of Directors' meeting Sept. 29-30, 1970:

--Dr. Carleton reported that UCC executive staffs at the national level have been cut 21% (from 172 to 135) over a period of five years. The UCBWM home-based executive staff was cut 34% (from 32 to 21) and the overseas representation by 23% (from 475 to 355).

--The Board spent some time in a major policy review of the work in the Near East, with special attention given to the results and risks of integrating Muslim Turks into the management and administration of mission institutions, and the need and legality of transferring property to a foundation recognized by the Turkish government. Such a foundation, the Health and Welfare Foundation, has been set up, and the Board authorized the transfer of property titles. The Board recognized that work in Turkey is a significant experience as an international, inter-faith venture, having its own validity and criteria. Board appointment will be given only to those serving a regular term or on a special Board assignment in the Near East. On behalf of the institutions in Turkey, the Board through OPRO (Overseas Personnel Recruitment Office) will recruit short-termers, but contracts with the individuals will be signed by the employing institution.

--Dr. Stowe stated that the targets of the UCBWM for the current triennium might be specified as evangelism, peace, theological advance, leadership and social development, world hunger, family planning and education, racism, lay ministry, women's liberation, and environment. In evaluating the relative success or failure of programs in 1969, Dr. Stowe said it varied from area to area and function to function. Reasons why certain programs succeeded more than others include the situation in which the program was attempted, the strength, vitality, and creativity of the overseas partner church or organization, the quality of Board personnel involved, and the availability of funds.

--The Board of Directors approved the conclusion of the Joint Angola Committee and voted to suspend the recruiting of missionaries for service in that country until Portugal gives reasonable assurances that they would be allowed to live and work among the Angolans. This action was also taken by the Board of Missions of the United Church of Canada.

--The UCBWM and UCMS (United Christian Missionary Society), joint participant in the mission of the church in India, expressed a deep sense of joy in the inauguration of the Church of North India on Nov. 29, 1970. Both reaffirm their desire to participate in mission with the CNI, and to share in making available personnel and funds for the needs of the whole church of North India. Dr. Frederick W. Munson was appointed to represent the UCBWM at the inauguration in Nagpur.

--Mr. Richard Butler, who is making a study of American national interests in the Middle East, made a preliminary report. He listed four categories of interest:

1. economic (Because of the contribution which Middle East oil makes to the U.S. balance of payments, the Arab states are of far greater importance than Israel).

2. strategic and political (Some suggest that Israeli interests and U.S. interests are coincidental, but if this is so, then the effect on other interes of the U.S. in the Middle East will be disastrous).

3. cultural (evenly distributed between the Arab world and Israel).

4. people (The U.S., having declare an interest in Israel as a refuge for homeless Jews, must now face up to the reality that the Palestinian Arab refugees feel themselves a nation and have national aspirations which must be counted into the general thinking about the area.

r. Neill Richards, giving an update on reparations for the 1972-73 Emphasis, eported that a survey of local church embers concerning their attitudes oward the world and the Church's ission was being carried out through he corporate members of the UCBWM. A entative theme for the Emphasis is Whole Earth--Whole People."

STAFF CHANGES

At a gala banquet occasion on September 29 the Board of Directors of the UCBWM gave special recognition to seven of its retiring staff. The seven "migrating birds," as the program termed them, were Alford Carleton (46 years of service), Mary C. Carleton (29 years overseas), Beatrice Marsh (8 years), Viola E. Ridley (41 years), Ruth E. Starkey (40 years), Oscar K. Weller (24 years), and Ruhama Yeranian (44 years), representing a grand total of 232 years of service.

The program included a "Board Bird Book" with pictures and text by Evan Davis.

A series of "Parroties" in honor of the seven were written by George Keitel and sung by the 16th floor Warblers--Marguerite Brown, Don Peck, Janet Pranschke, George Reid, and Judy Weyman. And Jeff Wilson and his band added a further celebrative touch to the evening--one of deep fellowship and appreciation for the lives and service of the seven.

In addition to the above, the following staff changes are being made:

Dr. David M. Stowe is installed as executive vice president, November 15, 1970.

Dr. Alford Carleton becomes executive vice president emeritus, November 15, 1970.

Dr. Everett A. Babcock (treasurer) becomes assistant treasurer (Boston) May 31, 1971.

Rev. Myles H. Walburn (director of Overseas Personnel Recruitment Office, former UCBWM missionary in Indonesia and personnel secretary) becomes treasurer, May 31, 1971.

Dr. Reginald H. Helfferich (general secretary for service) begins leave of absence January 1, 1971 and retires April 30, 1971.

Dr. Kenneth B. Anthony (associate general secretary for service) becomes acting general secretary for service January 1, 1971, and general secretary May 1, 1971.

Dr. Alfred C. Bartholomew (professor of church and community at Lancaster Theological Seminary and chairman of divisional committee for world service) becomes associate general secretary for service July 1, 1971.

Rev. E. Neill Richards (West Coast representative) becomes director of the 1972-73 Emphasis of the United Church of Christ.

Rev. L. Maynard Catchings (secretary for development) is nominee for associate general secretary of the NCC for the division of communications and interpretation, January 1, 1971.

Mrs. Victor Francis succeeds Ruhama Yeranian as records clerk.

BOOK REVIEWS

A Theology of Human Hope by Rubem Alves. Corpus Books, Washington, Cleveland. 199 pages $5.95.

An exciting, powerfully written, definitive work from the Third World which lays a foundation for a theology of conflict, struggle, liberation, and hope. Bringing into a single coherent focus the insights of Frantz Fanon, Karl Marx, Jurgen Moltmann, Karl Barth, Paul Lehmann, and Paulo Freire, Alves calls for the death and rebirth of western theological thinking. Transcendence is found in historical-political reality. Faith is a radically historical mode of being. Theological language is reading the signs of the times to discover the liberating thrust of present-day events. God's grace is the politics that makes human creativity possible and necessary. The beginning, middle and end of God's activity is the liberation of man. To speak about God is to speak about the historical events that made and make man free. These are some of the stimulating thoughts that will trigger further dialogue. Alves is Director of Studies of Church and Society in Latin America and a Professor of Philosophical Foundations of the Social Sciences at the University of Sao Paulo, Brazil.

The Church, Change and Development by Ivan Illich, Urban Training Center Press, 40 N. Ashland Ave., Chicago, Ill. 60607. 128 pages $2.45 paperback.

The first collection of essays, speeches, and articles of Ivan Illich, the controversial and provocative co-director of the Center for Intercultural Documentation (CIDOC) in Cuernavaca, Mexico. Here are gathered some of his now famous critiques of development, American volunteerism, and the modern missioner.

Celebration of Awareness: A Call for Institutional Revolution by Ivan Illich. Doubleday $5.95.

A collection of Illich's essays o the futility of traditional schooling, the seamy side of charity, the planned poverty which is the result of foreign aid and technical assistance programs. The sacred cows of capitalism, communis and the church are attacked--not for shock's sake, but to direct our critic vision back to the people such insti- tutions are meant to serve.

Cultural Action for Freedom by Paulo Freire. (Latin American Departme National Council of Churches, Roo 656, 475 Riverside Dr., New York, N.Y. 10027). 55 pages $2.00 pape back.

There is a great world wide debat on educational goals and methods going today, and one of the most influential Third World voices in this discussion Paulo Freire. Formerly Secretary of E cation and General Coordinator of the National Plan of Adult Literacy in Bra then a consultant to UNESCO's Institut of Research and Training in Agrarian R form in Chile, he is now a consultant the Office of Education of the World C cil of Churches.

It is Freire's thesis that there no neutral education--education is eit for domestication or freedom. Freire education as cultural action for freed and therefore an act of knowing and no memorizing. He rejects mechanistic co ceptions of the literacy process and advocates a theory and practice based authentic dialogue between teachers an learners which leads to an awareness o a person's capacity to transform the w He concludes by discussing the nature function of a truly liberating educati

Dr. Frank C. Laubach, life-time crusader for literacy around the world, died in Syracuse, N.Y., on June 11 at the age of 85. An American Board missionary from 1915-1954, Dr. Laubach and his wife, the former Effa Seely spent 20 years in the Philippines (1915-1935) and then traveled the world as missionaries-at-large to set up literacy programs.

Laubach's first literacy effort came in the Philippines where he developed a written language for the Moros of Mindanao. This Moslem tribe was at first hostile to the Christian "proselytizer," but when Laubach started studying the Koran and teaching the people how to read, the people became more open to his teaching efforts. A Moro chief, in order to assure the success of Laubach's technique, ordered the death penalty for anyone who did not comply! Another Moro tribesman expressed his gratitude by offering to kill anyone Laubach did not like. The work with the Moros was highly successful, and in time, 70% could read. It was here that the program got its name, "Each One Teach One," as new readers were trained to teach others how to read and write.

Laubach's success became widely known in the missionary world and by 1935, when he was due a home leave, he made stops in Malaya, Singapore, Ceylon, India, Cairo, Palestine, Syria and Turkey, in each country teaching his literacy methods. In all, Laubach developed primers or taught literacy in 300 different languages and dialects.

During the second World War Laubach concentrated his work on Latin America, developing primers in Spanish, Portuguese and many Indian languages.

In 1943 Laubach helped found the Committee on World Literacy and Christian Literacy (now a part of the National Council of Churches) and served as a committee consultant. As governments saw the results achieved by Laubach's methods there arose a demand for him in secular educational systems. In 1950, he organized World Literacy, Inc., to serve nonreligious clients. A frequent speaker at large and small gatherings, a gifted preacher who spoke simply and directly, he was able to move people deeply.

Laubach saw his literacy efforts as part of a larger goal--to help people to help themselves and to tell them about Christ. In an article entitled "Christian, You Can Save The World," published in the fall, 1969, issue of The Koinonia Magazine, Laubach expressed it this way:

> "No longer can we just go out and say, 'We're sorry to see you starving to death, but we have good news for you. As soon as you starve to death you go to heaven if you say the right words about Jesus Christ." A lot of missionaries have been saying that. Some of them still do. But that won't work any longer. They just hate us for it. They see how well we're fed and clothed, and they call us hypocrites.
>
> What we have to say instead is, 'We learned something from Jesus. He taught us how to help you, because He spent all of His time helping people.' And then we have to educate these people to help themselves. When we do this, they love us for it--and they love our Jesus. We call this method 'Each One Teach One and Win One to Christ.'"

September 2, 1969, Laubach's 85th birthday, was declared Frank C. Laubach day in Syracuse in recognition of Dr. Laubach's pioneering work in adult literacy programs.

Dr. Laubach leaves his wife and a son, Robert, who now carries on the work begun by his father as executive director of Laubach Literacy, Inc. in Syracuse.

* * *

Dr. D.T. Niles, chairman of the East Asia Christian Conference and a president of the World Council of Churches, died in Vellore, India, in July after a short but serious illness. Niles, or "D.T." as he was known to his friends and colleagues throughout the world, was born in Jaffna, North Ceylon, in 1908. He was trained for the Methodist ministry in Bangalore, South India, and read philosophy at the University of London.

He served as evangelism secretary

first for the world YMCA staff in Geneva, and then for the World Council of Churches, and in both capacities lectured extensively at universities and seminaries in the United States. He became well known for his Bible studies and the study of Christianity in relation to non-Christian religions. He gave major addresses at each of the four assemblies of the World Council of Churches.

Niles next served as principal of Jaffna Central College, a Methodist school in Ceylon and was also pastor of a Methodist Church there. When the East Asia Christian Conference was formed in 1957, he became its first general secretary, a post he filled until his retirement in 1968.

Niles was a gifted preacher who spoke simply and directly so that all could understand him; he had a sensitivity to situations and people that enabled him to communicate effectively; and he was an evangelist who challenged all to Christian commitment. As he wrote in Upon the Earth, "The purpose of the Gospel is to make men free to walk by the light that is in Jesus Christ. It leads them to repentance that they may eschew the works of darkness. It calls them to faith that they may surrender their lives of piety. It bids them live as disciples of Jesus Christ that they may find release from themselves in His service. The Gospel relates men secretly to this world and challenges them to live in it as Christ's fellows."

(On October 13, only a few months after her husband's death, Mrs. Niles died.)

CHRONICLE

ARRIVALS FROM THE FIELD

HONDURAS

Miss Thelma Spaeth of San Pedro Sula, on the completion of a short term as a nurse.

INDIA

Mr. and Mrs. R. Keith Jamieson of Jalna Aurangabad District, on October in Vancouver, for furlough. Mr. Jamie is seconded to the American Marathi Mi sion by the United Church of Canada.

Rev. and Mrs. D. Douglas Schneide (Mrs. Schneider with Kathy and Ken on 24; Mr. Schneider and Ben on August 2) Orissa, Central India, after 9 years o service.

Rev. and Mrs. (Rev.) Rudolph K. Schnabel with their three children of Madurai, South India, on July 18 for a year's furlough. Mr. Schnabel is stud ing at the University of Connecticut at Storrs to obtain an M.S. in agricul tural economics.

JAPAN

Miss Jocelyn A. Bartholomew of Nishinomiya, on August 1, on the compl tion of a short term as teacher at Kob College.

Mr. and Mrs. (M.D.) Otis Cary of Kyoto, on August 15, for a year's fur- lough.

Mr. and Mrs. William G. Kroehler and their two children of Tokyo, on Au 10, for a year's furlough. Mr. Kroehl is working in the Pacific office of th UCBWM in New York.

Mr. and Mrs. Douglas W. Morrill a their son Timothy of Kobe, on July 29, furlough. Mr. Morrill is studying at the University of Indiana in Bloomingt to obtain a Ph.D. in economics.

Mrs. Maurine C. Paton of Tokyo, a the end of July, after two years in as ated service while teaching at Toyo Ei Girls School.

Mr. and Mrs. Leslie C. Sackett of Kyoto, after six and three years of se respectively. Mrs. Sackett arrived in couver on August 12; Mr. Sackett is st in Japan.

Dr. Lurline V. Simpson of Sendai, in early August, after completion of a short term as professor of English at Miyagi College.

Rev. and Mrs. C. Richard Van Voorhis of Tokyo (Mrs. Van Voorhis and their two children on August 14; Mr. Van Voorhis on September 4), after one year of service.

LEBANON

Dr. and Mrs. William L. Holladay and their three sons of Beirut where Mr. Holladay taught at the Near East School of Theology for seven years, on August 26. Dr. Holladay is now teaching at Andover Newton Theological School, Newton Centre, Massachusetts.

MEXICO

Mr. and Mrs. E. Howard Anderson and their three children of Culiacan, on July 8, for furlough.

RHODESIA

Rev. and Mrs. David A. Buchan and their daughter of Chikore, in September, for furlough.

SOUTH AFRICA

Mrs. Richard W. Sales and her three children of Alice, Cape Province, on August 23, for furlough. Mr. Sales will join them in November.

TAIWAN

Mr. and Mrs. Carl F. Jockheck of Tunghai University, on August 19, on completion of six years of service.

TURKEY

Rev. and Mrs. Gerald L. Ehly and their four children of Tarsus College, on August 4, after six years of service.

Mrs. Lois Huebenthal of the American Academy for Girls at Uskudar, on July 29, after seven years of service.

Miss Mary Ingle of the American Academy for Girls at Uskudar, on August 15 (via Europe) for furlough.

Dr. Eva L. Pring of the American Collegiate Institute at Izmir, on July 29, on the completion of four years of service.

Dr. (M.D.) and Mrs. (M.D.) Richard B. Updegraff and their five children of Gaziantep, on August 12, for furlough.

ZAMBIA

Mr. and Mrs. Daniel Hall and their three children of Chamboli Secondary School, Kitwe, in September, after two years in associated service while working for the Zambian government.

DEPARTURES FOR THE FIELD

HONG KONG

Rev. and Mrs. Raymond L. Whitehead and their three daughters, on September 3, returned to Kowloon from a three-month furlough. Until May 1971 Mr. Whitehead will continue on furlough status on the field, engaged in research and the writing of his doctoral thesis; Mrs. Whitehead will devote all available time to the DOM China Program in Hong Kong as a staff member.

INDIA

Mr. and Mrs. William K. Whitcomb on August 13, from a year's furlough to Raipur, M.P. Central India, where Mr. Whitcomb is manager of the Water Development Project.

JAPAN

Rev. and Mrs. Anthony A. Carter and their two children, on September 7, returning from furlough to Tokyo to continue their urban ministry through the Institute of Metropolitan Issues. Mr. Carter returns with an M.A. in urban studies from the University of Wisconsin.

RHODESIA

Mr. and Mrs. Eric R. Dahle, on October 12, to the teacher training department of Mt. Silinda Institute, via South Africa.

TURKEY

Dr. Virginia G. Canfield, on July 15, to the American Academy for Girls, Uskudar, as Academic Dean and Chairman of the English Department.

Mr. and Mrs. John W. Scott, in mid-August, to the American Academy for Girls, Uskudar, after a year's furlough.

DEPARTURE OF NEW APPOINTEES

GHANA

Dr. (M.D.) and Mrs. Michael Gass of New Orleans, Louisiana, and their three daughters, on October 15, for a regular term at the Evangelical Presbyterian Hospital in Adidome.

INDONESIA

Mr. and Mrs. Richard C. Yencer of Wyoming, New York, on July 29, via the Philippines where they are awaiting visas for Indonesia, for a regular term, as an agriculturalist.

The Rev. and Mrs. Walter S. Snowa, Jr., of Greensboro, North Carolina, and their daughter Christine, on September 21 for regular term service in lay leadership training in Kupang, Timor.

JAPAN

Rev. and Mrs. James L. McDonald of Roseburg, Oregon, on August 26, in associated service while they serve as house parents at the Interboard Hostel in Tokyo.

Miss Nan Emma Schroeder of Newton, Iowa, on August 29, for a short term as teacher of English at Kobe College.

MICRONESIA

Mr. and Mrs. Harry A. Hochstetler of Orrville, Ohio, on July 31, for a short term at Mizpah High School, Moen, Truk.

Mr. and Mrs. Iseral W. Thomas and their two daughters of Staatsburg, New York, on August 24, for a short term at Mizpah High School, Moen, Truk.

PHILIPPINES

Mr. John W. Hoover of Harrisburg, Pa. on July 13, as teacher of vocational agriculture at Dansalan College, Marawi City.

RHODESIA

Mr. and Mrs. Allan M. Koerner of Rochester, New York, on August 4, in contributed service for one year while Mr. Koerner serves as hospital administrator and Mrs. Koerner as hospital worker at Mt. Silinda.

SINGAPORE

Mr. and Mrs. Ronald S. Fujiyoshi and their daughter of Hilo, Hawaii as of October 1, for a short term continuing their work in urban ministries and community organization.

TURKEY

Mr. and Mrs. Helmer B. Ensrud of Havre, Montana, on July 28, for a shor term as teachers of mathematics and English respectively at the American Collegiate Institute, Izmir.

Mr. and Mrs. Roger P. Green of Grand Junction, Colorado, on July 31, for a short term at the American Colle giate Institute, Izmir, Mr. Green as teacher of mathematics and Mrs. Green as part-time teacher of music, along with work in the library.

MISS FLORENCE HAZLETT of Midland, Michigan, locally hired as librarian for one year at the American Academy for Girls, Uskudar.

MISS VIRGINIA L. HILEMAN of Elgi Illinois, on July 28, for a short ter as director of residence and boarding dean at the American Academy for Girl Uskudar.

MISS CAROLYN S. PALMER of South Pasadena, California, on July 28, for short term as librarian at the Americ Collegiate Institute, Izmir.

MISS VIRGINIA A. ROGNER of East Rockaway, New York, on July 28, for a short term as teacher of mathematics a the American Collegiate Institute, Izm

MRS. GEORGE A. WARREN of Freemont California, on July 28, for a short te as librarian at Tarsus American Colleg Tarsus.

ZAMBIA

MR. AND MRS. JAMES E. HYNEK of Swisher, Iowa, on July 15, sponsored jointly by UCBWM and UCMS to serve as an agriculturalist at the Mindolo Ecumenical Training Farms, Kalulush, Kitwe, for three years.

RIAGE

Susan Elizabeth Shepard, daughter Frederick and Mary Alice Shepard of anbul, and John Fitzgerald, on October at the Second Church in Newton, Mass. an and John are both students at theastern University in Boston.

THS

To Dr. and Mrs. George F.M. Jones Chikore, Rhodesia, a daughter, Karen izabeth, on May 17, 1970 at the hospital Chipinga.

To Mr. and Mrs. Robert B. Thelin Chereponi, Ghana, now on furlough, a ghter, Rachel Elizabeth, on September 1970, at the La Junta Medical Center, Junta, Colorado.

THS

Helen B. Calder, a past Home Secre-y of the American Board, died in stol, Conn., on August 27 at the age 93. She taught at Western College, rved as YWCA secretary at Holyoke llege and as young people's secretary, ndidate secretary, and home secretary r the Women's Board of Missions for years, before joining the American ard. During recent years she lived Auburndale, serving as chief of trans-rtation for the missionary home, and fering her home as an annex for over-ow visitors.

Mary Whitcomb Clark (Mrs. Alden H.), past India missionary, died in West wton, Mass. on June 17 at the age of 95. ter graduating from Smith College she cided to become a missionary. A iend, Alden Clark, made a similar cision, and four years later, the o were married and then commissioned r service in India. Dr. Clark served principal of Union Training College Ahmednagar, and later served in the gpada Neighborhood House in Bombay, and s. Clark participated in teaching and cial service work. Dr. Clark then came a regional secretary for 17 years, th responsibility for the work in India, ylon, the Philippines, Mexico, and ain, and Mrs. Clark remained active in ristian education and women's work in e Newton and Boston area. Her hus-nd died in 1960.

Mary Uline Dunlap (Mrs. Maurice P.), a former missionary in India and a Project Relationships Secretary of the American Board, died in Dell Rapids, S. Dak. on July 13 at the age of 87. In 1910 she began teaching in Turkey, and then served as field secretary and Home Secretary of the Woman's Board of Missions, before joining the American Board as project relationship secretary with responsibility for information service. Next she served as a member of the Missions Council staff, and finally, as librarian and research secretary of the board. In 1943 she married Maurice P. Dunlap, a foreign service officer; he preceded her in death in 1964.

Emily Frank Rorer M.D., a former missionary in China, died in Claremont, Cal., on Sept. 17 at the age of 91. An RN graduate of the Methodist Episcopal Hospital in Omaha and an MD graduate of the Univ. of Nebraska College of Medicine, she was assigned to the mission hospital in Taiku in northern China, and served from 1923-25.

Rev. John Frye Stearns, a former missionary in Bulgaria, died in Saco, Maine, on Aug. 18 at the age of 70. After graduating from Harvard, he served for four years as an instructor in the boys' school at Samokov, Bulgaria. He returned to Chicago Theological Seminary, and then served Congregational churches in California, Michigan, and Maine until his retirement. Lora Standish Stearns, whom he married in Samokov in 1925, died in 1928. His wife, Mildred, one son, two grandchildren, and two sisters survive.

Clara Husted Wolfe (Mrs. Jesse B.), a former missionary in China, died in Santa Ana, Cal., on Aug. 3 at the age of 87. She and her husband gave 30 years of service in China, where her husband served as mission builder with responsibility for the construction and supervision of buildings in the North China Mission, as business manager of the Shantung Christian University Hospital in Tsinan, and as property custodian at the American Embassy in Peking. During these years Mrs. Wolfe served as a teacher, writer, and homemaker.

WHOLE EARTH NEWSLETTER

Published by

Department of Interpretation
United Church Board for World Ministries
475 Riverside Drive
New York, N.Y. 10027

Editor: Theodore A. Braun
Assistant Editor: Elly Groenendijk

Chas. Holbrook Library
Pacific School of Religion
1798 Scenic Ave.
Berkeley, Ca. 94709